



	Candles	Mincha	DafYomi	Shiur	Shachris זק"ש	פרשת: ויחי
Friday	4:27	4:39	7:45			9:42
Shabbos		4:27	3:45	4:15	9:00	9:42
Sunday		4:40	5:15		7:45	9:43

## IMPORTANCE OF ....

The *Gemara* (*Yuma* 87a) states that when one asks one's friend for forgiveness he should not ask him more than three times, as derived from the word **שלוש** found three times when Yosef's brothers asked him to forgive them. The *MaHarsha* points out that Yosef undoubtedly forgave them on the first **שלוש**, and that the *Posuk* states 3 of them for our benefit, to teach us that we must try 3 times, but perhaps no more than 3. The *Daas Zekainim* asks why they waited until after Yaakov's *Petirah* to ask Yosef for *Mechilah*, and answers that they realized only then that Yosef still (ostensibly) harbored resentment against them. The *Mishna* (*Bava Kamma* 92a) states that one who injures another is not forgiven until he asks for it from his victim. The *Divrei Yatziv* (**ויחי** 258) wonders whether it is sufficient if the victim unilaterally forgives, or is it necessary for the offender to ask for *Mechilah*. Apparently, if the brothers assumed that Yosef had forgiven them prior to Yaakov's *Petirah*, this should indicate that actually requesting *Mechilah* is not necessary if the victim will forgive on his own. However, the *Gemara* (*Yuma* *ibid*) relates that when R' Zeira had a complaint against someone, he would pass in front of him continually, making himself available to be asked for forgiveness. Does this not indicate that it is necessary for the offender to ask for *Mechilah*? The *Gemara* also says that once R' Chanania took offense at something Rav said and Rav came to ask his forgiveness on *Erev Yom Kippur* for thirteen years in a row, but R' Chanania did not forgive him. Does not the *Gemara* say one should not ask more than 3 times? The *Gemara* explains that *Mechilah* from a Rav (or *Talmid Chochom*) is different. The same can be said regarding R' Zeira, making it necessary for the offender to actually ask for *Mechilah*.

## QUESTION OF THE WEEK:

When do we measure Halachic time limits from the time a person rises in the morning from bed?

## ANSWER TO LAST WEEK:

(Should *Tehilim* be said before or after *davening*?)

The *Levush* held that one should say *Tehilim* before *davening* as it nicely fulfills the preparation required prior to *Tefilah*. The *Beis Yaakov* held that only a *Tzibur* may say it before *davening*; an individual should say it afterwards. Our custom is to follow the *Levush* only if we say *Tehilim* as praises. If we intend it as *Tefilah*, it should be said after *davening*.

## DIN'S CORNER:

Although an *Asmachta* ("if a certain thing happens, I will pay") is generally not effective to obligate one to pay in a commercial setting, it does obligate where the promise to pay is for the benefit of *Tzedaka*. However, if one's promise involves both (*i.e.* if a certain thing happens I will pay X to my friend and Y to *Tzedaka*), neither promise is valid. (*TaZ* **ויחי** 258:6)

## DID YOU KNOW THAT ....

The *Rema* (**ויחי** 232:17) states that if a woman vows to her ailing husband that she will not remarry after his death (or vice-versa) or if one makes a vow to someone ill to avoid disturbing him, if the sick person had applied pressure to secure the vow, they are considered forced vows and are not binding. The *Shevus Yaakov* (1:168) asks what Yaakov hoped to accomplish by getting Yosef to swear that he would not bury him in Egypt but would take him back to Canaan. Was not Yosef agreeing to this under pressure and as such, would not be bound by his oath? The *Shevus Yaakov* answers that pressure invalidates an oath where the one making the vow was otherwise under no obligation or duty to the sick person. However, where the one making a vow is obliged to obey, even without an oath, such as where it is one's parent who pressures their child to swear, then the pressure does not invalidate the oath. As such, Yosef could not have avoided the oath made to his father, using the pressure excuse, as he was bound by *Kibud Av*. If so, why did Yaakov extract an oath from him at all? The *Sefer HaDudayim* suggests as follows: The *Gemara* (*Berachos* 18a) describes how R' Chiya told R' Yonasan to lift up his *Tzitzis* (they were dragging) when walking near graves, so as not to offend the dead, who are unable to perform even such an easy *mitzvah*. The *Midrash* explains that Yaakov was fearful when threatened by Eisav's army, because Eisav had utilized the opportunity to honor Yitzchok for all the years that Yaakov was away, whereas Yaakov had missed that chance. Since Yaakov was so sensitive to his "weakness" in *Kibud Av*, he did not wish to raise *Kibud Av* as an inducement for Yosef to comply with his request. Instead, Yaakov wished to entice Yosef into doing him a *Chesed*, as he would do for anyone, on the basis of: **ואם לא מצאתי חן בעיניך**, and thus to swear and obligate himself.

## A Lesson Can Be Learned From:

A Chasan was distributing invitations for his own wedding among his friends and acquaintances in the Ponovezh Yeshiva. When he handed one to a certain bochur, the bochur turned to ask him why he had given him one. "After all", the bochur explained, "one only gives Chasunah invitations to one's relatives, close friends, and those whose participation he will enjoy. I do not know you, nor you me, and as such, I can only wonder why you gave me this invitation?" The Chasan replied: "I will tell you why. A few years ago, when I arrived in the Yeshiva, I was very lonely. I had trouble making friends and sat around most of the time in a depression. One Friday afternoon I decided that since I was not finding happiness and fulfillment in the Yeshiva, I would leave on Sunday and enter the Israeli army. Friday night, as we were standing in line to say Good Shabbos, you were standing right behind me and I felt you adjusting the back of my collar, which had turned up. That small gesture changed my mind and plan, allowing me to stay in the Yeshiva, and thereby earn the reward of having made a "good" Shidduch. If I owe it all to you, shouldn't I invite you?"

**P.S.** Sholosh Seudos sponsored this week by the Gottheil family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי